

THE HERALD OF THE GOLDEN AGE.

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To plead the cause of the weak, defenceless, and oppressed, and to deprecate cruelty, and injustice, and all that is opposed to the true spirit of Christianity.

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A Vernal Re-Awakening.

"The Spirit of Him that raised up Jesus Christ from the dead shall also quicken your mortal bodies by His Spirit that dwelleth in you."

FOR many months our world has, in these Northern Latitudes, been passing through a period of apparent death; the trees were bare, the flowers of the field were not visible, and Nature appeared to be in mourning for the lost embraces of the Sun-god. And had we not known that the life-principle had only become latent and passive in the plant kingdom for a time, until its hour of re-awakening had again come, we should have been led to think that the Earth had been smitten with a curse.



We had, however, seen many winters come and go, and had witnessed many times the wondrous resurrection which takes place with the approach of the vernal equinox. We knew that the flowers would again bloom, that the fields would become once more radiant with brilliant colour and foliage, and consequently we looked forward with confident hope to the brighter days that are now dawning.

But our experience of the ebb and flow of the tides of spiritual life—of the cyclic influences which have affected and changed the human world in times past—is limited to fragmentary historical records, and vague or nebulous traditions. And, consequently, the period of mental darkness and materialistic barbarism through which mankind is now passing seems, to some, to preclude all hope of a brighter day, and to make vain our expectation of that genial summer-time for our Race which has been foreshadowed by prophetic seers in every Age. But these pessimistic views of life and of the world's future, which are inclined to mar our happiness and destroy our hope and courage, should be resolutely put aside. Optimism should be our keynote, for there is abundant room to justify bright anticipation, and

without this sentiment we shall not accomplish much as reformers.

The Western Nations have not yet emerged from the icy grip of that spiritual winter which was ushered in about the time of the reign of Constantine. The centuries which followed upon the enthronement of the "Church" in Europe, have been significantly described by all historians as "the dark ages." For the triumph of an Ecclesiasticism, which rapidly degenerated into a corrupt and worldly hierarchy, produced a temporary eclipse of the light of real Christianity and well nigh extinguished it.

Vast Brotherhoods of spiritually-minded men who were striving for social amelioration and upliftment such as Pythagoreans, Essenes, Gnostics, and Platonists—were also crushed beneath the iron heel of a dogmatic despotism, and the world's evolution towards humaneness and spirituality of life was thus delayed for a long period.

Nineteen hundred years ago, the ancient and mystic Wisdom-Religion came to fruition when Jesus exemplified the mystery of the divine life, and demonstrated to those aspirants who gathered round Him, the power of the indwelling Christ to transform humanity.

It was just about to flood the world with higher conceptions of human possibility, and with the sense of universal kinship and brotherhood. The surging waves of the ocean of divine consciousness rose higher than ever before, but the forces of evil gathered for a supreme effort, re-action set in, the incoming tide was beaten back again, and the waves of spiritual vibration ebbed away.

Christianity—the new form in which the universal religion of the sages and prophets was being re-clothed—became paganized. Priestcraft once more usurped the position rightfully belonging to the prophetic office, and a soulless ecclesiasticism tyrannized the minds of men and stilled their aspirations after Truth, with the result that for long centuries mankind has since been stumbling in the dark pathways of soul-blindness, suffering and disease.

When the Church lost, through its worldliness, the key to the esoteric doctrine of the Master, it was reduced in its extremity to the teaching of an elemental and materialistic interpretation of His mystic revelation, and consequently an era of darkness set in, characterized by self-worship,

persecution and cruelty, and from its effects we are suffering to-day in mind, body and estate.

But a new Cycle in the history of our planet is in a few years about to commence.

And those whose eyes are towards the East, and who have learned to read the signs of the times, are conscious of the approach of a fresh influx of life from the spiritual spheres—of the rising of such a tide of psychic influence as mankind has probably never before experienced. Another Spring-time is coming which is going to transform our world and make some of its deserts into gardens of happiness and peace.

The rapid increase of philanthropic and humane sentiment, the fact that thousands of children are refusing to eat flesh because it is obtained by cruelty (although their parents in many cases have no such scruples), the strenuous effort to promote social amelioration which is everywhere manifest, and the earnest quest after metaphysical truth which is apparent, are indications that human souls who were highly evolved and were "workers together with God" in their past lives, are being re-incarnated at this time in large numbers so as to participate in the great events and changes that are approaching.

If we were permitted to read the scroll of our sub-conscious memories, and to recall the circumstances of our previous lives upon earth, many of us would probably find that we were numbered amongst the reformers, altruists and seekers after spiritual attainment of the olden times. We may have listened to the voice of Pythagoras, Hypatia or Gautama, and have even heard the words of wisdom that were spoken by Jesus Himself.

The Messiah of the Western World was last incarnated at a time when but few men were ready to respond to His evangel, and even they could but dimly apprehend the great possibilities which lay involved in His revelation. But the next transcendent manifestation of the Christ will take place under very different conditions, and amidst circumstances which favour a richer fruition.

How it will be made we cannot tell. He who was known amongst men as Jesus may again become the medium through whose personality the immanent God may become clearly revealed. Perhaps the time of His re-appearing may not be yet, and some other means may be chosen for the accomplishment of the Divine purpose concerning the evolution of a race of spiritualized human beings.

Expectancy prevails throughout the world amongst cultured and thoughtful souls concerning the developments and events which are approaching, and the outpouring of spiritual life which they feel to be near at hand; and, in every land, the 'harbingers' are busily engaged in the task of "preparing the way of the Lord." Oppression and wrong are being attacked, prejudices are being broken down, mental barriers and limitations are being swept away, superstitions and fallacies are being exploded, freedom of thought and enquiry is being encouraged, and psychic laws are being demonstrated in such a manner as to convince even our authorities in the realm of physical science.

Materialism has been weighed in the balances and found wanting, and it is now declared by the best thinkers of modern times to be totally inadequate to account for the phenomena which we see around us, or to form a safe foundation for our philosophy.

As humanitarians we may well take courage and face the future with confidence.

The Reign of Reason and Spirituality which is now anticipated as an actual possibility, pre-supposes the triumph of Humaneness, the realization of Universal Brotherhood, and the overcoming of the soul-blighting egotism and barbarism, which have hitherto dominated the ethics of modern civilization.

As men apprehend the laws of the spiritual world they will instinctively sever themselves from participation in that which inflicts injury and loss upon others, and which also retards their own spiritual evolution.

The great fact is now becoming known that man creates his own circumstances and shapes his own destiny by his mental attitude towards his environment and towards his fellow creatures. The majesty of the Law of Karma and its immutable operation is becoming recognized. And knowledge of these Truths will set men free from many things which have hitherto hindered the development of peace and harmony.

Let us play our part in helping to hasten the better time which is coming. We may open our own hearts to the influx of spiritual life and light, and we may also help others so to do by awakening enquiry and hope within them, and by inducing them to lay aside the "things that hinder."

And if we thus labour and hope, and thus pray in a practical fashion "Thy kingdom come," our lamps will, probably, be burning brightly if the Bridegroom should appear, and we may hope, to find a welcome to the marriage feast of Earth and Heaven.

Sidney H. Beard.

"THY WILL BE DONE."

Not in dumb resignation
We lift our hands on high;
Not like the nerveless fatalist,
Content to trust and die.
Our faith springs like the eagle
That soars to meet the sun,
And cries exulting unto Thee:
O Lord! thy will be done!"

When tyrant feet are trampling
Upon the common weal,
Thou dost not bid us cringe and writhe
Beneath the iron heel;
In Thy name we assert our rights
With sword and tongue and pen,
And e'en the headsman's axe may flash
Thy message unto men.

Thy will! it bids the weak be strong,
It bids the strong be just,
No lip to fawn, no hand to beg,
No brow to seek the dust.
Wherever man oppresses man
Beneath thy liberal sun,
O God! be there thine arm made bare.
Thy righteous will be done.

Hon. John Hay

Be still and strong.
O Man, my Brother! hold thy sobbing breath,
And keep thy soul's large window pure from wrong
That so, as life's appointment issueth,
Thy vision may be clear to watch along
The sunset consummation-lights of death!

E. B. Browning.

Humanity in Diet.

Is it Lacking in Civilized England?

TO those who take life seriously, who feel keenly our individual responsibility in this world to add to the balance for good or for evil, it is impossible to ignore such matters as the sources of our food, dress and pleasure. To retain our self-respect we must, perforce, investigate these sources and the manner by which these three needs are supplied.



In discussing the first of them I would ask of my readers some consideration of what is known as trim and flesh-food, and the methods by which it is provided. Now, what are the reasons which

induce most of us to continually renew our own energy at the cost of loss of life and great suffering to animals weaker than ourselves? Perhaps the most common reason one is asked to accept, especially by those people who take the Bible or those parts of it that suit their purpose as their authority, is that

THE ANIMALS ARE GIVEN FOR OUR USE.

The word 'use,' however, appears to be composed almost entirely of *elasticity*. Each person stretches it to meet his or her own particular tastes. I wonder how many people eat the flesh and blood of animals, principally mammals like themselves, for any other reason than that they *like it*?

So long as people are taught that the animals exist for our use, and that for this reason alone were they created, and that for this end only do they live—so long, I maintain, will misery, bloodshed and suffering dog their footsteps, and so long, too, will vivisection, blood-sport, and cruelty in dress continue.

In a flesh-eating country such as this, it is difficult to mention the subject of food-reform without raising a spirit of antagonism or satire; those who plead for a bloodless diet being generally regarded as faddists or cranks whose room is more often sought than their company so long as they persist in exposing a subject alike unpalatable and unwelcome. But we must bear in mind that no great and good reform was ever yet brought to a successful issue that was not both initiated and inculcated by the enthusiast and the zealot.

Can those of us who dine every day at the cost of such suffering to a fellow mammal, who revel in the juicy steak or savoury chop, can we honestly and legitimately shift from off our shoulders the responsibility of the horrors of the slaughter-house, the land and sea transit and other attendant evils that lie between the dinner table and the farm? The men directly engaged in this business—from the slaughterer who plies his blows in the bloody shambles, to the shepherd who introduces the live meat into the world—surely have enough responsibility to bear without the additional weight of that which belongs to those refined people who care not to enquire too closely by what means their meal is provided. Get me, they say, get me meat—without cruelty, if possible

but *get it*. They are careful to say *get it* and *get it*. For so long as the food on the table is *get*, that is, it is an unpleasant question and do not desire to be asked, and they bring on the subject at all and leave it there and there. Such is modern refinement! Such, our conventional modernism!

BUT TO COVER UP AN EVIL IS NOT THE WAY TO CURF IT.

From those who deem the subject of the animal's right of necessity, claim attention, they seem to shun it, with, they cannot be ignored. It is such a deadly argument of what takes place before they are brought to the table, of the victim and yet withheld their suffering, to mention the wrongs, that they do but illustrate the enormous heartiness of human nature. If on the other hand, the poor creature of existing abuses, this dimension will justify me in laying before them a few facts, which should impress them with a sense of their duties to the sub-human creation.

To give highly sentient animals, who afford us food and light for their life, into the power, beyond closed doors, of a class of men like slaughtermen only too often cruel, cowardly and mean in the extreme; yet, in this contemptible manner we offer up our helpless fellow beings by the million on the altar of that insatiable Moloch—the "Human Stomach."

Slaughterhouses, whether public or private, are an abomination, and cannot be regarded by any true lover of justice and humane advancement as either a moral pest and hindrance to the higher development of the world. There are thousands of these private hells scattered amongst our densely populated towns and tens of thousands of people have to live next door to them, or within sight of them, or within smell of the filth or within sound of the groans. Some people, possibly, may not object to these trifles, but to others, in all ways, they are repellent and distressing.

THINK TOO OF THE EFFECT ON THE MAN!

It is not only on the animals' account that one is justified in deprecating the custom of flesh-eating whilst the present means are employed in obtaining food. Does the life that we condemn our brother to lead in the shambles appear to us to be conducive to a higher state of existence? Is it there, whilst he slashes and strikes, stabs and cuts, and slips about in the gory slush, that he can lift his mind to noble things, that he can bring himself into unity with his Maker? No! we know it is not; we sacrifice the man whilst we sacrifice the bullock. I say that the man's work demoralizes him—who dares to say that it elevates him? Our meat is more to us than our brother.

Faith, Hope and Charity are three cardinal points of the National Christian Faith; the greatest of these is Charity, and, *this* is our Charity! Go to the slaughterhouse or abattoir and look on the man at his work, the result of our Charity or Love! We are concerned about his soul, his future state, are we, but what about his *present* state? I am not speaking *against* the slaughterer, but *for* him. It is we, we who keep our foot on his neck, crushing him down in the crimson mire, who condemn him to prepare his soul for eternity in an atmosphere, ordered heavy by the choking sobs and hopeless glances of the victims whose flesh is to constitute our Christmas dinner.

"Peace on earth, goodwill to men!" what a miserable parody it all is! Some of us that have children, that have boys, boys that we are building our hopes on to be a high

the world and a help to their fellows, would we condemn those boys or, let me press it still further home, say to ourselves—would I condemn *my* boy, *my* boy that I hope so much from, for whom I build such castles in the air, would I condemn *him* to this life?

WOULD I MAKE MY BOY A SLAUGHTERMAN?

Well, I leave others to answer the question, but remember this, —somebody else's boy must go as a substitute for ours if we do not send our own.

One man told me he felt obliged to give up the slaughtering trade because of the cruelties that appeared to be inseparable from it. A public lecturer on various topics and one who has had considerable ocular experience in this matter said it was often a *fight* between the larger animals and the slaughtermen and that they yielded up their lives very dearly. It may be contended that it is to the interest of the butchers to get through their work quickly and that this would prevent their wasting time in abusing the animals; but you must remember that the victims very often and very *naturally* resist their enemies' onslaughts.

This refusal, on the beast's part to be despatched, frequently causes the man to lose his temper, the result of which, to the wretched animal, you would know could you only look behind the closed doors of the shambles. I do not speak of these things entirely from hearsay, having had many opportunities of personally satisfying myself as to the dark and shameful deeds which are only too often the precursor of the modern Christian meal. Do you still think that their pains do not equal our gains? I have heard it said that it is a blessing for the animals to be put to a

MERCIFUL AND QUICK DEATH

instead of dying by disease or old age, but if a man had much experience in the 'passing of animals' I could scarcely imagine him making such a remark except with his 'tongue in his cheek.' We don't breed, keep or kill the animals for *their* sakes, but for our own. We want *humanity* to bear on this question, not sentiment.

In many districts we find that

PUBLIC ABATTOIRS HAVE REPLACED PRIVATE SLAUGHTER-HOUSES.

For the edification of those people who are, or would like to be, under the impression that this step has put an end to the abuses connected with the flesh traffic, I would impress upon them that these municipal *Buildings for Blood Shedding* are built for sanitation and *not* for humanity. There are no inspectors, either in the private slaughter-houses or the Corporation Buildings, to watch over the *interests of the animals*. There are sanitary inspectors only, and these are not required to be present at the killing of the beasts. You pay these men solely to safeguard the interests of your own stomachs, to eliminate the disease from the healthy meat. This is merely another strong testimony to human selfishness in regard to animals.

From the vast shambles at Deptford inspectors from the R.S.P.C.A. are excluded.

After all, it seems almost fitting that this horrible business should be relegated to the dark; why drag out to the light such unpleasant facts—"we don't want much, we only want our meal, and—why won't you let the matter drop?" The whole business is revolting, and we shall not evade our responsibility even though we erect the most magnificent municipal altar in the world on which to offer up our sanguinary oblations to the "Stomach God."

That there is considerable

ANGER TO THE HEALTH OF THE COMMUNITY

from this flesh-eating practice must be evident to all people unprejudiced on this question, when we regard the very inefficient inspection of carcasses that takes place. In our principal towns this inspection is only nominal, whilst, in the villages and country generally, it hardly exists at all.

In claiming, collectively, a cleaner bill of health for flesh-abstainers, I would draw attention to the comparative freedom they enjoy from such complaints as obesity, dyspepsia, biliousness, constipation, rheumatism, gout, consumption, and cancer, the latter being discovered to be very rare among non-flesh-eating peoples.

There is no lack of exact evidence to bear out the fact that the most superb intellects, the most cultured minds, the most muscular and enduring bodies, and the highest physical and moral courage, can all be attained and maintained, pleasantly and successfully, if only we will abstain from the stimulant of blood.

How paltry, too, and miserably contemptible are the apologies put forward on behalf of this disgusting and erroneous custom. Many of our moral Christian weaklings have run for shelter behind the text, "Rise, Peter, kill and eat," whilst studiously avoiding the support proffered by such advice as "Destroy not with thy meat him for whom Christ died," or "It is good not to eat flesh, nor to drink wine, nor to do anything whereby thy brother stumbleth." Go to the Burman, O self-conscious Christian, and learn true ethics, instead of wasting time in endeavouring to subvert your moral superior to your own lower customs.

H. J. SNOW.

(To be concluded.)

BEYOND THE VEIL.

I cannot think of them as dead
Who walk with me no more,
Along the path of life I tread;
They have but gone before.
The Father's house is mansioned fair
Beyond my vision dim;
All souls are His, and here or there,
Are living unto Him.
And still their silent ministry
Within my heart hath place,
As when on earth they walked with me,
And met me face to face.

F. L. HOSMER.

Law of Attraction.

WE attract what we are like. Let one understand this, and one need never fear. The law is perfect and the protection sure. Our safety lies in wisdom; and were we wise enough, we should probably have no fears at all. It is the explanation of our actual situation in this well-ordered world, dwelling near the heart of an omnipotent Father, that sets us free, and makes us master of our own conduct. It should not therefore be a new source of terror to learn that we are beset with all sorts of subtle influences and hypnotic forces, or to be told that our own thought directions are largely instrumental in causing misery, disease, and trouble of all sorts. These wrong influences cannot touch us. Our own mental atmosphere, our whole being, is a protection against them, if we reached a higher plane.

Horatio Dresser, in the *Power of Silence*.

The Ultimate Issue.

Between a thing itself and its ultimate significance there is a great gulf fixed. I set this down, not as a discovery of to-day, but as one might set

down an axiom from Euclid, to clear the way for a coming proposition. When the dagger of Brodar the Dane passed into the heart of Brian of the Tribute at Clontarf there was but the rending of the tegument of flesh by a shaped and sharpened mineral, a thing which takes place in a million forms daily. But with the dying of the aged king there ebbed

out the life of a nation which for once had been perfectly united, and the solidarity of Erin was crumbled to fragments, and the history of the world for ever changed.

Turner takes in his hand a collection of hairs. With it he smears a remnant made of flaxen fibres with a mess of oil and powder, which no self-respecting lady would permit within yards of her dress. You step back six feet, and away you go to scenes which have no existence, save in so far as they are summoned forth from the treasure-house of your subconscious memory, and focussed and realised by the wizardry of genius.

Shakespeare sits down at his writing-table. In his hand there is a feather sharpened to a point, beside him there is a utensil filled with a vile-looking liquid, before him there are sheets of paper. All very commonplace. But there is in his eye a "light that never was on sea or land," and a year or less afterwards you mark a score of persons walking to and fro upon a raised platform, and saying and doing things that have passed into the hearts and imaginations of men, to dwell there so long as the world endures.

In all these things the seen and the unseen co-exist, in an indivisible, commingling and mutual impregnation; and the living power, the earnest of immortality, will be in proportion to the preponderance of the unseen—that which is felt, that which fills up the interstices between action and action, between colour and colour, between word and word, that which informs and vivifies,—“For the things which are seen are temporal, but the things which are unseen are eternal.”

And so it comes that, in the matter of meats and drinks *merely* we judge no man; though we stand to be judged by all men, stipulating only that the tribunal be the highest. Thought, reason, beliefs, these things we put beneath us as so many steps worn by the feet of ages up the mountain side of Truth, but we never mistake either or all of them for Truth itself; we smile on them as masters on faithful servants, but we are not content to allow them to tyrannise over us. At the tribunal of Truth alone we stand without abashment; that Truth which is Beauty; that Beauty which adorns the brow of Him “Whose dwelling is the light of setting suns.” This is the bar to which the future will bring the philanthropic butcher, and the benevolent vivisectionist and the manly sportsman.

This is the Ultimate Issue.

Vague! Ideal! Far far away! Yet, as we had not try to materialise the immaterial. “For I cannot yet affirm,” as Socrates said, “how it comes to pass that a thing is beautiful, but only this, that all beautiful things belong to each through the presence or communion of the beautiful itself.”

To this the human formula gave birth, though negative approval. “I cannot, I cannot bear this any longer!” exclaimed a lady as a learned Canon related a few facts regarding vivisection. “Makim,” repeated the Canon, “the animals have to.” Look around you and I. You see that beautiful picture of a blood bespattered and mutilated lot of a struggling sheep? Nay, I am in luck. It is a scene of peaceful pasture. But between that calm and the here ground and that steaming remnant under your knife there is a scarlet thread of connection which tyrannical science will not let you take in your gentle hand. And when in your service of thanksgiving at the season of harvest, you proudly detail the produce of the earth, and make beautiful your altar as you thank the Giver of all Good, you pass by without mention your feasts of fat things, or if you do consider them necessary for your pound of flesh, you refer to them in some offensive phrase, some euphemism of cowardice.

So deep into the heart of man is ingrained an abhorrence of the blood lust, and an instinctive appreciation of a beauty far removed from the crowded fair; and the rolling tenor laden cattle-ship; and the staring eye, and the clanking windlass, and the thudding poleaxe, and the misery and horror of the shambles!

James H. Cousins.

My Principles of Conduct.

A man whose rounded life, testified to his happy experiences, said:

“Endavouring to live on the holiest, happiest, most hopeful, most loving plane of life that I can find, feeling that I encourage others and myself in the best methods of living, and all that is good, humane and kind, I find my existence full of joy.”

I do all I can to keep my mind serene, my body healthy, my food simple, my practice “temperance in all things”; while taking all the enjoyment coming in my way, not believing in asceticism, but accepting and using rightly every privilege and endowment of body, soul and spirit; believing that “every creature of God is good, and nothing to be refused, if it be received with thanksgiving.”

It is, therefore, my desire, and I trust my effort, to promote pleasure and not pain to all sentient beings, human and sub-human, never to cause needless suffering to any; never to countenance, torture, or distress if I can avert or hinder it; never to approve of cruelty or oppression to any being, human or animal, anywhere.

With this, it has been my aim to exercise the widest toleration of opinions and beliefs, religious and secular, among all men everywhere, of every form of faith and every of unbelief, in all lands, all religions, all theories or convictions; according perfect liberty of thought to all, and seeking to manifest a sincere charity towards all men.

Adopting a regimen simple but nutritious, and pure as possible, and free from the dreadful suggestions of the slaughter of innocent lives, I find myself clear in intellect, and capable of great mental application.

I have chosen (1) Nature as my instructor; (2) Truth as my aim; (3) Reason as my guide; (4) Enjoyment—happiness—my intention; (5) Love, my controlling power.”

Torquay.

E. B. Russell.

The Outlook.

There are few places in the world like London. It is the very brain centre of the Empire.



A WORLD-WIDE ORDER.

Everything outside London, is, in its way, provincial, and the sneer of to-day is as full of meaning as it was in bye-gone ages in old Rome against the want of influence of things "provincial."

* * *

The Order of the Golden Age is not a provincial organization. Although its Headquarters have been pitched in the beautiful county of Devonshire, where the sun and sea sing together in the early dawn, and where the forest and meadow vie with each other to put on the robes of sweetest beauty, and where Natural Food finds its fit setting in Nature's unsoiled bosom yet it is not a *county* society, but an Order which aims at extension throughout the world.

* * *

A LONDON CENTRE.

Under these circumstances, and in face of the rapidly growing roll of members, and increasing volume of correspondence and enquiries, the Council have had seriously to consider the advisability of having a London centre.

They recognize, however, that it would not be wise to begin to expend their growing income on high rents and salaries, nor to eat out the heart from the present organization of devoted and enthusiastic service by changing its character.

On the other hand, they have no intention of commencing in some little insignificant office, which would give a wholly false impression of the magnitude and artistic essentials of 'The Order.'

Ruskin has rightly said, "that a good book is worthy of a good binding," and it is equally true that a good Society is worthy of an artistic cradling.

* * *

WANTED, A FRIEND.

What we want then is that some one, whose soul has been touched by the cruelties of life, and whose heart has been wrung by the sorrows of sentient creation, will come forward and supply what is needful for opening a London centre worthy of 'The Order.'

It may be that some one of position will come forward and present a house to be used as a rendezvous for kindred souls, a centre for aggressive work, and a temporary place of sojourn for visitors in London who are connected with the work of 'The Order.' A library and meeting-house, and suitable offices for secretarial work would need to be included.

* * *

WANTED, GIFTS OF DEVOTION.

It may be that those of service will be made for honorary work in the metropolis. It may be that some one will be touched and will offer to defray the expenses of such a centre.

It may be that some one will offer to head a fund to be raised for this special purpose.

In what way it will come I know not, but of this am I assured, that when the time is ripe, the way will be made plain, and because I believe that the time is at hand when this new development of 'The Order' will be necessary, I do not hesitate to ask:

Who is called to help in the work?

FAR OFF FIJI.

My foreign mail brings me a letter from our enthusiastic fellow-worker, Mr. Edward C. Reynolds, who has settled in far off Fiji. It is full of the spirit of enthusiasm as well as of careful observation, and I am only sorry that space forbids my quoting the letter *in extenso*.

I shall welcome further reports from Fiji as, under the aegis of Mr. Reynolds, the cause of humane dietary ought to make great progress there.

Mr. Reynolds writes:

Lerucka is a very small township, situated on the island of Ovalau, in the Fiji Group. The circumference of the whole island is only twenty-eight miles, just a nice day's walk, with a native to carry one's luggage and climb cocoanut trees for the young nuts to quench one's thirst with. The milk from these nuts is the most refreshing and cool drink it has been my pleasure to indulge in. It is one of the staple articles of food the native subsists upon; and with a root or tuber called the yam, cooked like the potato, and three or four ripe bananas he makes a substantial meal.

The Fijian is the finest type of physical stature I have come in association with. He has wonderful powers of endurance, and it is only when he indulges in flesh-foods freely that his strength fails him, but when he is content to live upon his natural food, viz.,—bananas, yams, taro, breadfruit, mummy apple (the latter like a small melon, and very palatable, sweet and sustaining), oranges, cocoanut, and the mangos, and a great variety of other native foods, his strength is equal to the Dyaks of Southern Borneo, who are world-famed for the endurance, and who also live upon a fruitarian regime.

Fruitarians, content with a quiet life, with pleasant tropical surroundings, could not do better than throw in their lot with the present settlers. It is an ideal country for non-flesh-eaters. They stand the climate much better because they live upon the natural products of the earth, thereby reaping the benefits to be derived from a bloodless and scientific diet.

I have great hopes for Fiji in the future, and am spreading the cause of "Fruitarianism" far and wide over the group. The white people here consume flesh-food three times a day and sickness is very rife among them at times. Cancer also is prevalent and other malignant diseases, which are put down to the climate instead of the flesh-food eaten.

I wish you continued success in the great cause in which you are so nobly fighting for the elevation of mankind and of the sub-human races as well.

* * *

VACCINATION AND FOOD.

When I hear of the millions of people who are being vaccinated with calf lymph, I often wonder whether the people who eat the calf know that it has been infected all over a large part of its abdomen with the disease which produces the "lymph"!

The other side of the picture came up at Exeter a few weeks ago, when a man who was engaged in the slaughter house refused to have his child vaccinated because he knew how diseased calves are—calves which are used for food!

This is what transpired at the Exeter Police Court:—

Ernest John Tucker, of Tudor Street, applied for a certificate.

He said he had two children. The first one, a boy, had been vaccinated, and for three years he was continually "breaking out" when he got to a certain heat. He had taken the boy to a doctor, who would not say whether or not it was due to vaccination. He also had a little girl who was very ill for four months.

Mr. Bowden: On what grounds are your objections?

Applicant: I am employed at the public slaughter-house, and I object to have diseased calf injected in my child's arm. I have seen calves barely five weeks old rotten with disease, and about a month ago I saw a bullock which was not fit for a dog to eat.

The Magistrate's Clerk: This is an argument for vegetarianism.

Applicant: If people could see what goes on in slaughter-houses there would be a lot more vegetarians. (Laughter.)

Mr. Linscott: Have the carcasses you speak of had to be destroyed?

Applicant: Yes, sir.

He then went on to say that he did not believe that veterinary surgeons could tell a calf was diseased until it was dead.

The Bench granted the certificate, Mr. Bowden remarking that if any man had produced evidence in support of his objection the defendant had.

The "Magistrates' Clerk" who so aptly intervened was Mr. J. I. Pengelly, the earnest champion of the vegetarian cause in Exeter.

THE DAILY PRESS.

I have been immensely struck by the way in which the ordinary press has been lately taking up the cause of humane reform.

Papers that have for years scoffed at vegetarianism and its oddities, are now devoting thoughtful paragraphs to food reform on humanitarian lines.

Carlyle's "potato gospel" is still the merest nonsense to their minds, but the cruelties of butchery, and the pains of the birds and beasts and fishes appeal to their higher senses, and they are beginning to see that these things are inconsistent with the professions of modern civilization.

* * *

BOILED ALIVE.

The *Daily News* fell from its high standard of ethics by allowing a member of its staff a Rector's wife, forsooth!

to describe with a revolting callousness the method of preparing for a Bishop's dinner by boiling a lobster alive!

It made, however, the best amends possible by allowing several letters of protest against such cruelty to appear in the correspondence column.

The Order was represented in a letter which commenced:-

Will you allow me to remind the readers of your vividly-painted picture of the Bishop's dinner that there is a growing section of the community who believe that the very recital of such deeds as boiling a lobster alive is injurious to the moral welfare of the people?

We believe that all cruelty is bad for the perpetrators as well as for the sufferers, and that it is thus twice cursed.

The fact that the lobster was intended for an episcopal stomach is surely no excuse for the wife of a Christian Priest allowing it to be dropped alive into a boiling cauldron!

And as a result a quantity of literature was applied for by those to whom this subject came forcibly for the first time.

* * *

LITERATURE.

I shall be very glad if all members who keep our literature by them, will send me their names, so I may know to whom

to recommend enquirers in different parts of the world to apply.

Any of those who may not wish applications to be made to themselves direct, may help to spread our special literature in another way.

They may send a subscription of £2 10s., £1 5s., or 5s. to Headquarters and specify the particular pamphlet they wish distributed and at once 1,000 or 500 or 100 will be posted off to people who would be likely to be influenced.

This month, for example, owing to the generosity of Mrs. Fountaine, 1,000 copies of "A Tale of Shame" have been supplied to the Church Society for the Promotion of Kindness to Animals, and they will thus get widely and wisely distributed.

The Order supplied this pamphlet at a little below cost price, charging £2 10s. for the 1,000 copies.

* * *

DISTRIBUTION OF PAMPHLETS.

Now we have several other friends who would gladly undertake to distribute parcels of a hundred copies of this indictment against the cruelties of the slaughter-house or its companion booklet "Is Flesh-eating Morally Defensible."

If any friend will follow Mrs. Fountaine's example and send to Headquarters a cheque for £2 10s. a thousand copies of either of these powerful pamphlets will be at once put into circulation, or 500 for £1 5s.

* * *

VIVISECTION

The cause of vivisection is one which is so intimately interlinked with the advocacy of a humane dietary that the O. G. A.

Council have authorized the issuing of a large number of the impressive catalogue which has just been published by the National Anti-vivisection Society.

I am never fond of dwelling on the gruesome, but there are times when one has to startle a lethargic world into the realization of the horrors which are going on behind the closed doors which they are daily passing by.

The catalogue is a translation of one which I have been issued as an ordinary matter of fact by a German firm.

It gives the pictures of the instruments which are in constant use in continental laboratories, and shows in all too life-like a way the manner in which they are used upon the suffering animals.

* * *

THE ANÆSTHETIC DELUSION.

As I see the various ingenious contrivances for keeping cats, and dogs, and rabbits, and guinea-pigs perfectly still and immovable, I recognise what a

delusion it is to believe that these poor creatures are rendered insensible to pain before they are operated upon in ways which must entail lingering torture. People may talk about "certificates" and "supervision" and "anti-vivisectionist hysteria" and "penalties" and what not, but the evidence of a catalogue issued by a business firm, to my mind weighs more than all the disclaimers that ever may be uttered.

The catalogue was issued for the purpose of selling the instruments and the pictures tell all too plainly how they are ordinarily used.

* * *

A LARGE TRADE.

Such an issue of a catalogue means a large trade, and a large trade means constant use by many people, and constant use by many people means a countless crowd of helpless animals condemned to hopeless pain and deathly torture.

* * *

ONE ERROR DOES NOT ALTER ANOTHER FACT.

The weighty import of the issue of this translation by the National Anti-vivisection Society is well proved by the virulence of the attacks that have been made upon Mr. Coleridge on account of the trivial errors in its translation.

Even if it were true that the translator had made a dozen errors, in what way could this alter the facts which the catalogue in every page only too clearly reveals?

How much less, then, when even the bitterest opponents can only point to one or two technical errors?

This catalogue will stand for all time as evidence taken from their own purveyors, of the sort of things which vivisectioners use and of the way in which they use them, and I hope that every member will arm himself with a copy. I am glad to see that the zeal of this Society, amongst others, is being rewarded by increasing support on all hands. Cardinal Gibbons, Lord Ernest Hamilton, and Sir David Harrel have lately consented to become Vice-Presidents.

* * *

O.G.A. HELP.

How the Order is helping on the A.-V. movement is shown in a column report in the Torquay papers of a week ago.

Dr. Black took the chair, and Dr. Perks and Mr. Sidney Beard delivered telling speeches at the annual meeting of the Torquay A.-V. Society.

Here are a few extracts from the speeches.

Dr. Black said:-

It really wanted to get information they should experiment upon themselves. If they conducted experiments upon themselves, they would learn something of use, not only for themselves but fellow creatures. He looked upon life as the sacred thing which it was, and he felt sure they would agree with him that there was nothing that would justify them in performing such experiments upon animals as were performed by vivisectioners to-day.

Dr. Perks moved:-

"That this meeting records its emphatic protest against the vivisection of animals for experimental purposes, and is strongly in

favour of the abolition of the practice.' He held that the chief discoveries in medical science had been the result of clinical observation and inspection of bodies after death. Vivisection was an attempt to gain knowledge by a violation of the moral law, and the unwilling vicarious sacrifice of others. They could not expect from such sowing to reap anything but disaster, and this was what had occurred over and over again.

Mr. Sidney Beard said:—

To inflict torture on animals strapped down was not only cruelty, but an outrage upon justice. The oppression of the weak and defenceless must be contrary to the will of the Divine Creator, and the Divine Ruler never ordained that the intellectual evolution of man should be brought about by such meanness as that. They not only felt that vivisection was irrational as a means of knowledge, but it was morally unlawful. Those who justified it were lacking in moral consciousness, which was one of those faculties of the human mind that was latest developed. Vivisection must be suppressed for the sake of the coming generation.

How the tide is beginning to flow is shown by the fact that the resolution condemning vivisection was moved by a doctor, put to the meeting by a doctor, and was carried with only one dissident!

* * *

FISH-EATING.

Quite a number of friends seem to have mistaken the meaning of the pronouncement upon fish-eating. Let me repeat in other words what was originally stated.

No change in any way has come over the policy or the aims of The Order.

The eating of fish caught in a net has never been forbidden to members of The Order, and the original rule still remains in force.

It is to-day not forbidden. It is equally true that a large proportion of the members abstain from all fish as food; and this abstinence is wholly to be commended and is in every way to be encouraged but it is *not an obligation of The Order*.

Writers in other papers have been criticising The Order as if it had fallen from grace, or lowered its standard, or done some other dreadful thing, but nothing of the sort has happened. The Order stands on the basis of its original foundation, and this foundation declared that the eating of net-caught fish should not exclude from membership.

* * *

LIFE VALUES.

We should be cheered and gladdened at heart if we could only persuade a thousand new persons every year to give up the grosser cruelties of the eating of cows and sheep and oxen and pigs, even if they persisted for many a year after in partaking of the cold blooded inhabitants of the sea!

And we believe that we shall influence the thoughtful people of the world if we teach not only reverence for all life, but instil that sanctified common sense which aims at estimating life values.

* * *

JAIN PRACTICES.

The Jain ascetic carries his principles to their logical absurdity and wears a cloth over his mouth to prevent the poison of his breath destroying the tiny lives which surround him on all sides, but even he does not wear a cloth filter over his nostrils, so that many a tiny life is drawn in and killed!

* * *

DE MINIMIS.

De minimis lex non curat is as applicable to the lowlier forms of life as it is to the trivial points of inter-social justice.

Wanton destruction of *all* innocent life is to be condemned and in the great hereafter we shall have attained to the stage when it will be possible.

For the present we must not lay too heavy burdens on the weaker brothers, and just as the Council of Jerusalem forbade the new adherents to abstain "from things strangled," so does the Council of The Order include in The Order all who will abstain from the eating of flesh and fowl.

COMPANIONS AND ASSOCIATES.

Mr. Robert N. Place has written me a very kindly thoughtful letter on this subject, and I agree with most that he says, but he must not forget that no change whatever has taken place in the constitution of The Order, we have only emphasized one side of the truth which seems to have hardly received enough attention, namely, that the eating of the flesh of animals of a high sensibility whose nervous organization and affections are almost to be compared to our own in intensity, cannot be placed *in the same category* as the eating of cold blooded fish.

But to-day, as in the beginning, The Order consists of two classes—Companions and Associates—the former abstain from fish, flesh and fowl; the latter from flesh and fowl—but *all are members of The Order*.

* * *

PIT PONIES.

"There is no doubt that the lot of hundreds of ponies in the bowels of the earth," writes Mr. W. John Wills, "employed in the many coal mines, at depths from 100 to 800 yards, and from one to three miles inside, underground, away from the human eye, is a very hard one. His experience, in many instances, is not only receiving an unmerciful thrashing, and being compelled to work the "clock round," sometimes with a sore shoulder and lameness, but also to go without food, or even a drink of water. This is a lamentable fact, owing to the fact that as soon as he has been brought in, after eight or sixteen hours' labour, a thoughtless, cruel driver, has at once taken him out again, and he has been known to work until he has fallen down exhausted. Poor creature! And, because he has not been able to follow on with his work, he has been found to be bleeding at the mouth, owing to a lacerated tongue, caused by cruel actions, as shown in one case, when the tongue was forcibly pulled out by the roots. His body, too, has been found to have been propped with the sharp end of a pick, and his legs bruised and torn by kicks from the sharp-pointed wooden boot or clog, bound with iron. He has been badly beaten about the head and ears when down exhausted, to make him get up, upwards of fifty bruises being found on his body; and, by the throwing of a piece of coal, his eye has been known to be knocked out."

* * *

KINSHIP IN CRUELTY.

All forms of cruelty are akin. When a man is taught that it is right to slog a beautiful mother cow on the head to get himself a supper from her muscles, he can hardly be expected to see why he may not kick his pony to enable him to earn more money for beer! Among the Hindus such conduct would be impossible, even for the lowest of the low, although there are no inspectors to supervise them. Their conscience and their religion are their only "R.S.P.C.A. Inspectors." But then, they are taught that *all* life is sacred, and that *all* animals must be kept from pain—not ponies only, but cows and sheep and bullocks as well! In the East the eternal ethical laws are not set aside for the demands of pampered stomachs as they are in the West!

* * *

AMERICAN UP-TO-DATE RESTAURANT.

A new departure which is meeting with phenomenal success is reported from New York. A "Penny" Restaurant has been promoted by Bernard Macfadden (the expert in physical culture) at which a substantial dinner is supplied for that modest sum. The diet contains no flesh food, and the opening of this establishment is stated by the "New York American" to have been hailed with delight by the people. "The supply of Pea Soup was exhausted at an early hour and cereal foods had to be supplied instead." The manager and his wife have been abstainers from flesh for 40 years and as a result they claim improved mental and physical health—stating that they have not taken any medicine during that period.

The "Carte du jour" contained food value tables, the figures of which convinced the patrons of the Restaurant that they could obtain for two or three cents the same amount of nourishment as would cost them 2 dollars 30 cents at Delmonico's.

Meditations on this Matter of Housing.

By Diogenes Junior.



Verily we are a wise and understanding people. Have we not our exhibitions—the assembled industries of the world, that we may know all that is clever and useful and beautiful? And it cannot be denied that the show is often marvellous. Yea more, do we not have in our midst the very parliament of science and knowledge? The British Association ascends into the very heavens, and discovers the matter that fills the apparently empty spaces of the Universe, and how heavy it is, and so forth; truly very *etherical*.

But we ourselves, being still of the earth, and, alas! somewhat earthy, desire meekly to make a few inoffensive remarks on matters more close to the planet in which our lot is cast, and as Lord Bacon says (who was also himself a very wise man) “more near to men’s business and bosoms.”

The *necessaries* of life, besides food to eat, and a certain minimum of raiment, are generally understood, among civilized people, to include also a house to dwell in. And we deem that, till this matter of providing decent houses for the *hovelled* classes is satisfactorily dealt with, we for ourselves will have little time or inclination to enquire about the interstellar spaces at all.

We apprehend that the majority of the well-dressed and comfortable community have no conception of what sort of tenements the industrious poor are for the most part compelled to occupy. They may read in the advertisements, of houses consisting of a single apartment with scullery attached—rent from £8 to £9. But these are princely mansions compared with those occupied by thousands of our fellowmen, and women, and children. Some of these dwellings are underground, mere cellars, and all of them unwholesome in the extreme. Any member of the scientific parliament could tell you glibly how many cubic feet of pure air are necessary for each person in twelve, or twenty-four hours, but if the windows were knocked out and air let in day and night it would be impossible to keep up the required supply for the crowd who are *piggied* together within.

Take a room as an example. It is not above fifteen feet square, generally less, a small fire on one side of the apartment, a table occupies the side opposite; then a bed at one end, and the window at the other, and you have a general view of what may be facetiously called its comforts.

The mother met us with a smile notwithstanding all her difficulties; she had just put down the infant into a small chair; a little boy about three years older was left to play with it; an elder child—a girl, certainly not eight years old was helping her mother to sweep and so forth. The father and another member of the family were absent at work, though where they were to find room to eat and drink and wash, didn’t seem very clear. And this was a small family and a well-appointed household.

We went underground for our next visit, nine inches of window above the street, and the pavement close to it (so the scientists would be puzzled to give them pure air which, in fact, they don’t have). There was one entrance

and then a great many doors, so many that we wondered where there could be space to attach rooms to them all.

Some of these apartments can be inspected fairly well without going in, as there were cracks in the wall and door. Into one we looked—the mother sat on a low stool, three children were sitting on the ground, where also a small oil lamp stood, quite among the children; the father was standing; but as we saw no artificial arrangements, we suppose he sat where the rest did (where there was no fear of falling), and this was a small household! We were informed, that on the same floor there were eight persons of all ages and sexes huddled together in one of these rooms. From any point of view this state of things is awful. We proceeded to the back yard to see the sanitary (?) arrangements; and what we saw must not be set down.

Such are their houses! And you marvel that the labourer goes out after his evening meal to some place where he can get room, and where he can get out of the stifling air. He must spend some of his scanty wage to uphold the house he frequents, and when more come in, and get into argument, none of them are in celestial tempers; and whereas they might have disputed as much at their own or neighbour’s fireside (if there were such luxuries about), and each have gone home whole, with his own opinion; yet, where twenty or thirty are together, and, where the devil is giving special attendance on these occasions, it sometimes ends in head breaking—either within, or after they get out; and the worshipful magistrate fines them for being drunk and disorderly; and they cannot pay, and go to the *unworshipful* jail. Ah! we promise you a *prison less* in the county, if you give the people proper houses, where the men could be real husbands and fathers, as God meant them to be, and as they would be, if they had the opportunity.

We are bringing up a set of un-home-loving men. Their circumstances, on the whole, make it so; to them the music of “Home, sweet Home,” is a set of unmeaning sounds—a ghastly farce. We feel that the very comfort and convenience—if such words may be used in regard to the human rabbit warren they inhabit—we say the very domestic necessities require, yea demand, that they stay in the house or hovel as little as they can; so that, except when asleep or snatching as hastily as may be the imitation of a meal, they had better be elsewhere. So they are, and we know alas! where that too often is, where there is comfort offered, and company as well, if a little rough and sometimes noisy.

Oh, ye men of temperance, set your thoughts to this matter of housing, and we promise you many a tavern less, as well as many a prison, when the people have decent dwellings; but while our present housing remains, which would be deemed a disgrace by most of the nations to whom we send missionaries, things cannot be otherwise than they are: only they may get worse. Talk not of decency! Mock not the poor people by naming it: how can it exist when six or eight persons are forced to do their existence in a single room! Moreover, the room is always unventilated and often unclean into the bargain.

If disease breaks out in that apartment—within that human sty, it will be handed on through the neighbourhood; and the end comes, and the other inmates most probably dwell with the corpse till it is taken to the tomb. We may promise you a cemetery less, as well as a

prison, and the contents of all the cemeteries fewer, if the people be housed with decency.

Of morals we need say but little when the average is half-dozen in a room, which does not admit of one corner more retired than another. The whole arrangements put decency to shame, and modesty to a perpetual blush, till it beams out in the usual daily complexion. How they preserve their virtue—God pity and bless them! we know not; but it is not to be looked for, and is a truly divine miracle when it occurs.

And what of the children?

They live their evenings in the streets, and slink off to bed the moment they go home; for there is no room for them to play about, scarcely room to sit on the scanty floor. They know this and keep out of doors as long as they can.

And when these boys grow into men, the magistrate will be careful to punish them for not keeping the Commandments; and yet we see all the opportunities they have of learning. Their father was meant to be to them a picture of God till they should grow up to learn of Him in the heavens. But they don't know their father, they scarcely see him, most of them get out of his way as much as they can, so that to them fathers matter little—in earth or heaven—they know as little of one as of the other; and the little they do know is not edifying or improving.

This state of things cannot continue; it must be remedied. It cries out at the street corners, as wisdom used to do in the days of Solomon; and hitherto has got nearly as little attention. The people must have houses—*homes* to dwell in; not only a room to do the cooking and rough work of the family, but rooms where the different sexes at least may dwell with decency, and where the father may sit down in quiet, away from the necessary bustle and turmoil of the family; and room for cleanliness,—not that hasty wipe in one or more teacupfuls of water, which makes a visible mark round the countenance; but where he may bathe—get a good souse. Let him clean at least the outside of the cup and platter; and then you may get him to appreciate purity of soul.

And who is to do all this? Everybody as he can, what he can, and with all his might till it is done.

The Day of Choice.

Choose ye this day whom ye will serve. If you are satisfied with the shadows of earth, it is well—God will coerce no man; each soul is at liberty to work out its own salvation. If, however, you value your soul's welfare, if you desire to throw off the corruptible and to put on the incorruptible, our advice is that you turn your thoughts and aspirations away from earth and earthly things, and centralize them upon the Spirit. Strive to live a life in harmony with the higher law of the interior world. If you do so, you will soon arrive at a correct understanding of the love of God for his children, and the great sacrifice made by our elder brother, the Christ, when He left His heavenly home and took upon Himself the sign of an unregenerate race. Then you will gladly enter into covenant relation with your Creator, and will joyously accept Him as your strength and as your redeemer. Then you will be able to realize the beauties of a life of holiness; your days will be filled with sunshine and love; at night the angel of peace will ever stand beside your pillow.

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No. 2—BREATHING AND RELAXING.

In the first Article I mentioned different kinds of exercise. First of all came the fast full movements of the Macdonald Smith system, for the various parts of the body independently. These fast full

movements were to empty the capillaries or small hair-like vessels of the body of their waste products, etc., and to allow new blood to

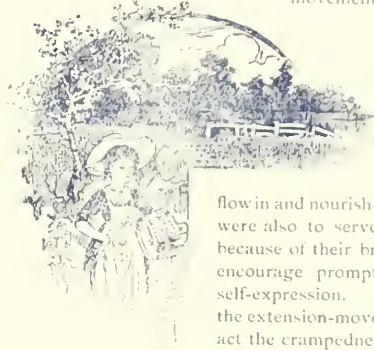
flow in and nourish the muscles. They were also to serve as a nerve-tonic because of their brisk snap; and to encourage prompt self-control and self-expression. Then there were the extension-movements to counteract the crampedness of modern life.

Then there were the circling movements for gracefulness and freedom. And now I shall treat of the relaxing movements, which are valuable for many reasons.

It was Mrs. William Archer, of Fitzroy Square, who taught me the positions and movements, of which one or two are now to be described. I look back to these lessons as amongst the most instructive I have ever received. François Delsarte was, I believe, the first to set forth the general principles of muscular relaxing. These principles have since been put into practice in the form of exercises by various ladies in America. The pioneer of these ladies is Miss A. P. Call, of Boston, who taught Mrs. Archer. The practice involves extension movements, and correct positions, and some of the circling movements. It insists also on the lateral straightness of the spine, which the Yogi Vivekānanda considers essential to good brain-work. The spine should not be curved sideways, though it should incline slightly forwards.

Almost at the basis of Indian Yoga-practice, as of the relaxing system, is deep breathing of pure air. Personally, I prefer to practice this deep, full, slow, breathing when I am naked. One should breathe through the nose, sitting or standing in an easy position, with the arms and hands hanging down limp. In such a pose take a deep breath upwards to the top of the chest. This breath should bring the head backwards so that one looks up. Now hold the breath in for a second or two, and draw in the abdomen. Then let out the abdomen, and allow the breath to empty itself outwards, as though you were an indiarubber bladder emptying itself of air.

While you are exhaling thus, relax as many of the muscles of your body as you can. To begin with, perhaps the hands and arms should be attended to. The head will naturally sink down forwards with the chin upon the chest; and then the spine will incline forwards.



After you have thus emptied out the breath from the breathing apparatus, or rather permitted the breath to empty itself out, you should resume the upright position while you take another deep breath in. First the spine will gradually straighten itself, then the head will lift itself.

Repeat this exercise once or twice in succession. Do nothing quickly, there is plenty of time. In fact, during all exercises you must completely do away with the idea of time; you must centre yourself within yourself. For you there must be no outside world at all: you must retire within your own shell.

The best opportunities will be the early morning almost immediately you wake, and the late night just before you sleep. But all through the day at intervals you must practise deep, full breathing of the whole apparatus, but especially of the apparatus at the top of the chest, since that is the part most neglected.

We are accustomed to hear authorities talk of the value of oxygen, and how it conveys purity, strength, and vigour throughout the system, and how it helps to cure Consumption. That is true; but it is not the only value of breathing. Breathing develops some of the most important parts of the body. I hate to see anæmic and narrow-chested Saints and clergymen. They would not be accepted by Jesus as His disciples and representatives. How could He ever send out either weedy or grossly fat and unwholesome men or half-men to heal others. I am firmly convinced that He would reject the majority of clergymen to-day, simply on the score of ill-health. He might say, "I pity you, hypocrites, with such a body as this, how can you expect to heal diseases, or to forgive sins? For the two are one. Heal yourselves first." He would bring a terrible indictment against those who claim to be His followers, but who do not know what vigorous activity and endurance are, or at least who do not show forth such things in their own persons. He was, pre-eminently, one who taught nothing that He did not practise.

Of all physical exercises, none interpenetrates the whole life so much as deep, full breathing with the whole breathing mechanism. The whole mechanism was intended for that purpose. And second in importance in modern life, in the life of hurry and worry, is the relaxing of the limbs.

There is no space to tell the advantages even of this one single exercise for untying and unlimbering the knots and stiffnesses of the arms and spinal cord. Economy is the most obvious result. We waste no effort of energy through unnecessary muscular movements. All energy is therefore ready to be used by the mind, as the highest self shall think best. Then there is the repose, without which there cannot be beauty and calmness, nor even power.

How strange it is that we are never told to prepare for prayer. We rush into prayer altogether unready and unfit. I doubt if prayer should ever be made except after such deep breathing and muscular relaxing as shall tend to calmness, unless the state of calmness be already habitual. By calmness I do not mean sleepy slackness, but the quiet restfulness of faith. Merely to clench the hands and to frown anxiously is conclusive proof of unbelief. Even though the person repeated each creed a thousand times, the symptoms of unbelief would outweigh the professions of faith. Out of the limbs, and especially out of the extremities, "the heart speaketh," is manifestly true.

It is not only before prayer that this deep breathing and muscular relaxing is important, but also before all important business. One reason is that the quietness of the body and of the conscious self will allow the super-conscious sub-conscious self to work; and the un-conscious self is generally admitted to have an absolutely perfect memory of all its past life. It is generally passed over and kept in the background by the busy conscious self. With loose limbs it tends to reappear, and to give us the benefit of this its perfect memory. The un-conscious self is not always reliable, as experiments in Hypnotism have constantly proved; but yet it has a unique value. For example, it can be told to recall those memories of past happiness and health which are all registered within us; and under certain conditions, especially during or just before sleep and conditions like sleep, it will obey commands and answer questions.

In this age we suffer egregiously from the fallacy of "Up and be doing." We forget the other half of truth, "Down and be growing." Relaxing and concentration reminds us of the incoming steam of power which we must receive if the self is to live and move and have its being and its expression.

The third Article of this series will suggest various exercises of cheap and simple kinds. For it is important that the readers of this paper should be brought into touch with our national Athletics. Games and Athletics have their faults; but they are a great movement of to-day, making for free self-activity, honourable truthfulness, and friendly social intercourse. Any movement which separates itself from Games and Athletics must weaken itself inconceivably; any movement which joins itself with Games and Athletics and interpenetrates them must thereby profit and be profited.

Eustace Miles.

Reviews.

"The Reformer's Year Book" (Joseph Edwards, Kirkintilloch, N.B.; and Clarion Office, Fleet Street, London). Price 1/-.

This useful Annual is more interesting this year than ever, and it is a valuable book of reference that is quite indispensable to all who are engaged in Social Reform work. The Editor (Mr. Joseph Edwards) deserves the thanks and congratulations of all progressive people for the services he has rendered in compiling this work, for it enables all such to get into touch with each other with great facility. The book is an education in itself concerning what is taking place with a view to the bringing about of Social amelioration, and I heartily commend it to our readers.

"The Power of Silence." By Horatio W. Dresser. (G. Osbond, Scientist House, Devonport.) Price 3/6.

This book is one of the best volumes which has yet been produced in connection with the New Thought Movement. It deals with fundamentals, is profound, lucid, suggestive and helpful. The author has a comprehensive grasp of metaphysical truth, and recognises the operation of physical as well as of metaphysical Law with a clearness that demonstrates a well balanced mind.

A few extracts will be found elsewhere, which will convince our readers that they would do well to add this book to their libraries.

The Annual Meeting of the National Anti-Vivisection Society will be held at St. James' Great Hall, on Tuesday, the 6th of May, at 8 o'clock. Among others, the following gentlemen have promised to speak:—Lord Llangattock, the Honble. Stephen Coleridge, Lieut.-Colonel Lockwood, M.P.; and the Rev. Reginald T. Talbot.

ANNOUNCEMENTS.

Medical Number.—Professional men are very busy, and, as the replies to hand do not nearly cover the ground, it has been decided to postpone publishing the SPECIAL MEDICAL NUMBER until October. By then the Council hope to be in a position to show that the Medical profession are becoming largely permeated with the recognition that Food-Reform is absolutely necessary for the well-being of the community.

* * *

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* * *

The cost of circulating the literature published by The Order in all parts of the world gratuitously, is met by the voluntary contributions of Members and sympathetic friends. No portion of the funds subscribed to The Order, up to the present time, has been used in paying for rent of offices, or for literary work—all that is needful in this way being provided by disinterested workers who have the interests of the Movement at heart.

Converts to the humane principles which are advocated by The Order are being made in all lands by means of the official publications, and many more could be influenced if the funds at the disposal of the Council permitted of a still larger circulation and distribution.

* * *

In consequence of numerous requests having been made that the photographs of the Executive Council shall be sold by The Order, a number have been prepared, and can, in consequence of the large consignment contracted for, be supplied at the low price of one shilling, post free. Members across the sea who wish to possess the portraits of the Leaders of this Movement can therefore now do so. Applicants should state which one is required.

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A FEW PRESS OPINIONS.

"A Guide-Book that we heartily recommend to all who desire cleaner, more wholesome and simpler food. Many of our friends would fain abandon flesh meat but know not the value of fruits, nuts and vegetables. The author comes to the assistance of the food reformer and renders good service thereby."—*New Age*.

"The Introductory Chapters of this Guide-Book are quite enlightening. The bulk of the book however consists of practical recipes for a simple style of living which is not only rational but pleasant and appetising—besides being humane. The whole deserves the attention of all who wish to make life worth living."—*Hertford Times*.

"There is not a dull chapter in the whole book."—*Stirling Journal*.

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"Food Reformers and those thinking of adopting a more humane diet would do well to obtain this book. It is full of useful information."—*Montreal Daily Herald*.

"We, who love our fellow-creatures, and who would most certainly turn quite sick if asked to devour their cooked flesh, can find much use for this new cookery book; but it will also appeal to the multitude, and readers who would blazon its teaching abroad would surely be doing much to help on the good work."

"Few people realise that it is possible to keep a really good table without the aid of meat, but whilst advocating simplicity, the author shows how this may be done."—*The Occult Literary News*.

"In 'A Comprehensive Guide Book' the author has given the public a most timely and useful book. It is food-reform literature, but this contribution to it is written in a dignified, compassionate and amiable spirit."—*Immortality*.

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